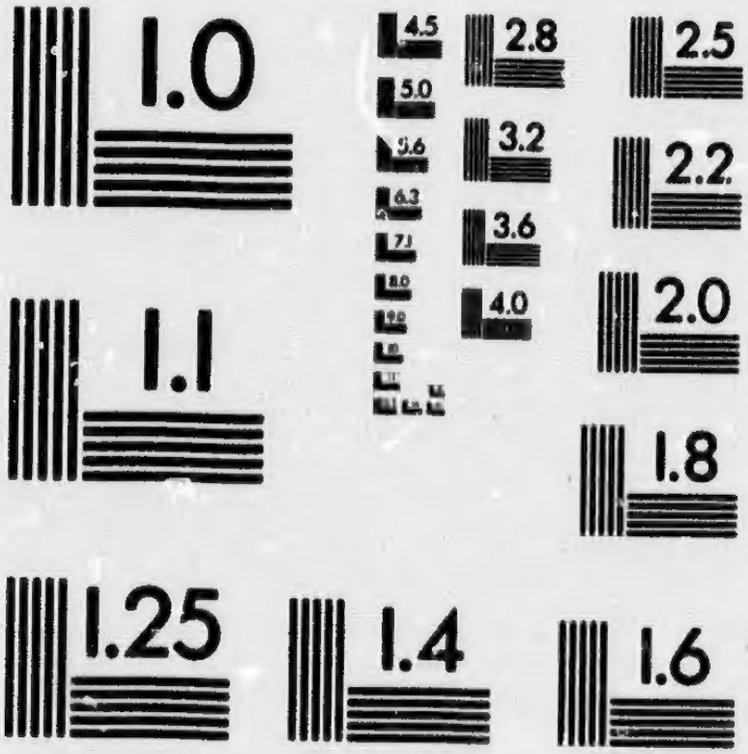
MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)




APPLIED IMAGE Inc
1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

# INSTITUTION

OF THE

# HOLY CHILDHOOD,

*For the Redemption of the Children of Infidels.*

UNDER THE SPECIAL PATRONAGE OF THE

## ARCHBISHOPS AND BISHOPS.

JOHN LOVELL, PRINTER, MONTREAL.
1860.

# INSTITUTION OF THE HOLY CHILDHOOD.

## EXCELLENCE OF THE ASSOCIATION.

To assist *unfortunate pagan children*, who daily perish by the hands and hundreds of thousands; to rescue them from a watery grave, or from the power of ferocious dogs and swine, to which unhappy lot the cruelty of their inhuman parents daily abandons them; to procure them the grace of Baptism, and, if they survive, place them in charitable asylums: such is the object of the Association of the *Holy Childhood*, that sublime Institution which to-day numbers almost as many members as there are catholic children in the world. This, perhaps, is the first good work which, since the establishment of Christianity, has happily succeeded in placing to advantage the slight tribute of charity, from the *children of every country.*

Founded by the Bishop of Nancy, it extended itself through France, and thence throughout the whole world. All children, of whatever age or condition, are called upon to become soldiers in this immense army, which is destined, not to destroy, but to lead immortal souls to God. Could any work have a more excellent object? Convinced of the immense benefit resulting from the establishment of the Holy Childhood, Pius IX has placed it on the same footing as that of the "Propagation of the Faith," and has specially recommended it to the Bishops, Archbishops and Patriarchs of the whole world. It is therefore impossible to doubt the unhappy lot of these poor children. Moreover, the misery of their condition, is a fact attested by the accounts of every Missionary, and admitted by all Europe. To deny it, would be an open avowal of ignorance.

### Happy Results of the Institution.

It is impossible to speak adequately of the happy results of this admirable institution; it works daily prodigies! Every year it saves *thousands and hundreds of thousands* of souls. In the last report but one, published by the Society, it is stated that 292,300 children were saved, and in the last, so many as 216,404. This year (1856), 349,300 children have been baptized! Thus, within the space of ten years, nearly two millions of children have been snatched from everlasting death!... The number is continually increasing. How many more could have been saved, had the funds been more abundant!—4,000 children can be purchased for 1,000 francs, and 3 or 4 for 20 cents. Who, then, will raise his voice against an Institution which has already effected so much good? On the contrary, who will not hasten to enrol himself under its glorious banner, and propagate it with all his power.

Far from being an impediment to the *Propagation of the Faith* and other *Institutions*, daily experience proves that the *Holy Childhood* tends but to their designs and aid them more powerfully.

SAVE US, FOR WE PERISH!

58140

## CONTENTS OF THE NOTICE.


The Deplorable State of Heathen Children..... 3
Other Particulars relative to Infanticide..... 11
Establishment of the Holy Childhood..... 14
Apostolical Brief..... 17
Letter of the Cardinal Protector..... 20
Approbation of the Society by the Bishops..... 23
Progress and Results of the Holy Childhood..... 27
Other Magnificent Results..... 34
Interesting and Edifying Examples..... 40
Other Examples of French Christians..... 46
Other Edifying Results..... 48



BT
758
.I67

..... 3
..... 11
..... 14
..... 17
..... 20
..... 23
..... 27
..... 34
..... 40
..... 46
..... 48

# INSTITUTION

OF THE

# HOLY CHILDHOOD.

## THE DEPLORABLE STATE OF HEATHEN CHILDREN.

I never heard of the Society of the Holy Childhood before my return to France, says Mr. Gabet in the assembly of the Council of the Institute, and indeed I was only made acquainted with it on my arrival at Paris. Invited to assist at one of your meetings, I believed it to be my duty to draw up a few notes to impart to you from my own personal knowledge, as well the misery which your Society purposes to assist, as the means you should adopt to attain the heroic object proposed by you.

I must just speak of those children whose birth is the fruit of licentiousness. Very few are the women in China, who, under such circumstances, shrink from the guilt of infanticide to escape the certainty otherwise incurred of being buried alive; but, as to those who are not ashamed of having lost their honor, children of these are by no means irrevocably condemned to death: they are allowed to live, but are either sold or given to the first passer by, or, what is yet more unnatural, exposed in the streets.

Pardon me, Gentlemen, in bringing before you misery almost beyond your aid of charity; I hope the horrible details will induce you to pray for those who are the more helpless part of mankind.

There is a Foundling Hospital at Pekin. It would be indeed a work of supererogation for me to speak of this establishment, as several Missionaries have already spoken of it. Every morning a carriage, employed by the government, goes round the town and visits each street and quarter. Men commissioned for this office take the children whom they find exposed, and place them in the carriage. They often find the children either dead, half devoured by dogs, or crushed by the wheels of carriages, or the feet of pedestrians; in winter, owing to the severity of the weather at Pekin, almost all these children perish from cold before the hospital carriage reaches them. Those that are alive are taken to the Foundling Hospital. This establishment is supplied with wet nurses and servants paid by government; but in these Pagan lands, where morality is in a state of degeneracy, where nothing is done conscientiously, these children are thoroughly neglected; so that the majority expire shortly after their entrance. The Lazarist Missionaries at Pekin have succeeded in introducing a Christian woman into the hospital for the purpose of baptizing children *in articulo mortis*. At the time of my departure for Thibet, persecution had interruped the progress of this good work, and I am not aware whether it has been recommenced. The children who live are kept in the establishment until they have attained their thirteenth year. Arrived at that age, the little girls are sold occasionally for a lawful marriage, but often to perpetuate the licentiousness which was the cause of their birth. The boys as soon as they attain their age, are turned out of doors and live as they can. Some of them obtain a good situation and live honestly, but the majority, abandoned to a life of vagabondism, and initiated in every kind of vice, increase the number of scoundrels and rogues with which the city is inundated.

But the children born in wedlock are by no means secure from similar treatment; for in China the authority of parents is absolute, so absolute, that it is in their power to mutilate, or kill their children, without any one having a right to enquire into their conduct. This power of life and death can be and is exercised, not only on infants, but on adults, on men and women, even though already married and having a family. Thus the new-born babe, instead of being received as among us with the affectionate caresses of a parent, appears before an awful and absolute tribunal; one word will decide whether the first sob will not be immediately followed by the last sigh; oftentimes poverty, a large family, superstitious motives, bad temper, or other reasons, will incline the balance against the babe, and then the father and mother do not hesitate to commit the most awful and barbarous crime of infanticide.

In several of the provinces of China, especially in Chansi and Fokien, to save the expense of bringing them up and giving them portions, the girls are all murdered at the time of their birth. This is usually done by giving them a cup-full of Chinese brandy, which produces immediate suffocation. This barbarous custom has given rise to other cir-

cumstances no less barbarous. Want of women is necessarily felt in these two provinces, and, to supply the deficiency, there are some who gain their livelihood by going into the neighbouring provinces to purchase and occasionally to steal female children, whom they then take to those places, where they hope to sell them. While crossing the province of Fo-kien, on my way to the north of China, I daily saw a number of these young children publicly exposed for sale in the market, with ducks, geese, pigs, and other articles of merchandise. I was so long obliged to witness this distressing spectacle, that, though it is now more than twelve years since I travelled that road, I have never forgotten what I then saw.

Even those children who are received with affection on the day of their birth are not always secure. It often happens that at the end of a few years, either from adversity, or some other reason, their parents are tired of them, and then do not shrink from employing the most atrocious means to get rid of them. In a village where I was for a short period, a mother had three children, the youngest about two years and a half old, on whom nature had lavished all those gifts which make children objects of interest at that tender age, and which ought therefore to have endeared him to his mother. But unfortunately she imagined that this child was one too many, and that it was not her duty to support him, and his death was accordingly resolved on. One day this woman, who watched the child as we watch an animal we desire to kill, threw something over him, and then jumping with her whole weight on her innocent victim, kept it pressed to the ground until she perceived that it had expired; the piercing shrieks, the convulsive efforts of the child were unable to move the heart of this unnatural parent, who had only given him birth to deprive him of it in this horrible manner.

It would be no difficult matter, Gentlemen, to relate other anecdotes no less horrible; but I do not desire to harrow up your feelings uselessly; the enormity of the evil is not unknown to you, as is proved by your zeal and eagerness to aid us. It will therefore be more in conformity with your wishes and the object for which you are assembled here, if I speak of the means by which you may, to a certain degree, do away with this horrible evil.

We may in each Mission select a few families, or simply some poor and aged women, who will undertake for a small sum to nurse and bring up two children who have been rescued from death. These women must be poor; or they would scarcely consent to receive them. They must be advanced in years; so that the unexpected circumstance of a child in their care would not give rise to suspicion prejudicial to religion. For the northern provinces, where provisions are dearer, an dwhere the rigour of the climate requires more expensive clothing, every child would require an annual pension of £3, or £4; in the south, two-thirds, and even the half, would be enough.

It will be also necessary to have some prudent and pious Christians to

collect abandoned children, and to purchase those exposed for sale, and also to inform the Missionary, and second him as far as practicable in providing for them. These men, if they have no certain salary, should receive some slight recompense; but without pretending to determine its precise amount, I should say that it need not exceed the sum of £1 *per annum* to each of them.

Only one or two children should be placed with the same family, to avoid giving offence to the pagans, who would then regard them as adopted children.

These precautions will be necessary in places where religion is an object of suspicion, and often persecuted; wherever there is liberty of religion they will be unnecessary.

The rescued children might be kept in their asylum until they were thirteen or fourteen years of age; they would not of course be taken as much care of there as in our orphanages, but they would have been rescued from death, and be living as Christians. The girls at the age of thirteen may be married into Christian families, the boys placed in a position to gain their livelihood. It often happens that childless parents ask for boys and adopt them: with respect to the fortunate individuals who where thus disposed of, all care and inquietude would cease on the part of the Society of the *Holy Childhood.*

Thus would the Society of the *Holy Childhood* do much good with little or no expense, and might be commenced on the very day that the Missionaries received the rules.

The existence of the Foundling Hospital at Pekin would naturally lead to still further exertions. The Missionaries would have to get the children of the hospital adopted into Christian families, or brought up as if adopted. As for the girls, the task would be yet easier, for they might find them husbands in Christian families.

We must now consider the subject of the Orphanage, which might be established in the ports where the Europeans reside.

Such establishments cannot be founded without Sisters of Charity; it is enough to have spent a few days in India to be convinced, that without the aid of Religieuse, every attempt would of a surety fail.

The precautions necessary to be taken to ensure the prosperity of these establishments, to defend them from the snares of persecution, which the enemy of all good will not fail to excite, will be treated in a separate paper. I shall therefore confine myself to some of the fruits which will be produced by these establishments.

We may at the first glance perceive that the children confided to the care of the Sisters will be better brought up and educated, than they otherwise would be; it will be sufficient to have visited these Orphanages and Infant Schools (*maisons de charités*) to be convinced of the care and affection with which they treat the children whom Providence has entrusted to their charge. They will have room in these far-off lands

for the full display of their charity,—to display it in a thousand different ways, as their feelings may prompt, for the alleviation of the misery they witness. We shall not speak here of the sick, on whom they can attend without exciting the jealousy or envy of others; for this branch of almsgiving does not come within the circle of good works proposed by the *Holy Childhood.* Then, the Sisters may form Infant Schools, to take care of the children of the poor. The rivers of China are covered with boats, manned for the most part by women, the majority of whom have their children with them; these poor mothers have to row with all their strength, while carrying their younger children on their backs. To obtain more strength than nature has supplied them with, they throw themselves with their whole weight on the oar, and thus shake their children; the wind does not always blow, the sea is occasionally calm, but there is no repose or tranquillity for these poor children, who are, besides, quite naked, and have their heads perfectly shaven, and exposed to the heat of the sun; they are to be seen pallid and worn out, tied to their mother's back, without being able to see her face, or receive her caresses.

There are others who gain their livelihood by collecting pieces of coral, to be found in the rivers. Their children, too, are likewise tied to their backs, and at each plunge that the mother makes for the coral, the child is plunged in the water. These little creatures may be often seen, by the plunging of their mother, to try and raise their necks, so as to prevent the water from entering their mouths. We can, then, well imagine the joy with which these mothers would deposit their children with the Sisters while they were working for their daily bread. The children brought up by the Sisters would be all baptized, so that the first fruits of the Society of the *Holy Childhood* would be to make Christians of all the Chinese children it saved.

But a question naturally occurs regarding the ultimate destination of these children. If care be taken in their education, so as to prevent their imbibing European habits and custom, not only will there be no difficulty on this score, but our prospects respecting them will become a source of consolation.

That this may be the case, however, it is most essential that these children should remain *Chinese* in every respect, in which conscience may permit it.

It would be a tedious task for me to enumerate the precautions necessary to be taken to arrive at this point. The children would be placed out in the following way, when they had attained the appointed age:—The major part of the girls would be married to Christians; some among them, however, would be imbued with the spirit of the Institute, in which they had been brought up by the *Holy Childhood,* and would desire to consecrate themselves to religion; we should accede to their wishes, and thus they would become the first fruit of the virgins of charity in China.

They would in time return to their native land, and form similiar establishments to those in which they had been brought up. Our holy religion would be a gainer in every point of view; and not only numerically, but would see the prejudices against which she has struggled *ineffectually for so many years*, vanish before the acts of a persevering charity, and thus in time become nationalized and popularized. The Institute of the *Holy Childhood* would attack China in its weakest point, viz., the sick children and women. Many difficulties would no doubt be met with, and even abuse foreseen and pointed out; but our reply must be, that if the devil made use of a woman to destroy the first man, God also made use of a woman to save the world.

The establishment of the boys will offer fewer difficulties than that of the girls. First of all, a large number will be adopted; then, as soon as ever they are eight or nine years old, they can be put to manual labour, in proportion to their strength and age. From the age of ten the proceeds of their labour would defray all their expenses, for it is of the greatest importance that they should avoid the mania of *Europeanism;* they must be turned out industrious and economical men, and being such, if they returned to their country, they will have a greater chance, not only of gaining their livelihood, but of acquiring an honourable position in society. They will be fourteen or sixteen when they leave. At this age a young Chinese is as capable of gaining his livelihood as young men of five-and-twenty among us. Situations may be found for them with farmers, or in commercial houses, or in shops; and then, neither bread, nor confidence, nor an honourable career, will be wanting to those who show themselves worthy of them. It will not be necessary, or even right, to obtain them places with Christians; it would be better for the interest of Christianity that they should be placed out with Pagans, taking the precaution, however, to obtain for them *full liberty of religion*. Thus, being mingled with the Pagans, they would be useful for the advancement of Christian and religious ideas. Their conduct, their conversation, their commercial and friendly intercourse would gradually banish those prejudices which have been the sole obstacles to the entry of religion and religious institutes in China.

Thus, Gentlemen, let us look further than to the aid of a few individuals in the Hospitals of the *Holy Childhood* in China, directed by the Sisters of Charity; let the view taken by us be of a larger and more general character. To this work is reserved the solution of the grand problem of the opening of China to Christianity, the arts and civilization; it will accomplish that which has been hitherto left to armies, fleets, and embassies. We cannot by bombarding the cities of China, and murdering its inhabitants, annihilate its prejudices, antipathy and hatred to every thing European, but, on the contrary, we augment and make them more irreconcilable and inveterate, but the Sisters will inspire neither hatred nor distrust; their devotion will obtain for Christianity

the veneration and love they feel; they will not contend against any prejudices—they will not force any barrier, but the fire of their charity will cause these to disappear.

The opening and keeping up Christian schools also enters into the plan of the work; what has already been done by Missions for institutions of this kind proves better than any reason both the fruit which Christianity will infallibly obtain from the *Holy Childhood*, the importance in which Missionaries regard it, and the eagerness with which they second it. These schools must be formed on an organized plan, as an attack *en règle* against the errors of Paganism. The young will be brought up to respect all that is venerable in the institutions of their country, but at the same time they will be trained as the Christians, accustomed to see in Christianity the only doctrine commissioned to promise happiness to man, and to guarantee order and peace to their country. After having been formed in these principles they will return to their native land, mix with their fellow-citizens, dressed as themselves, speaking the same language, following the same customs, and will thus plant amongst them the germ of Christianity. Yes, Gentlemen, it is from these schools of the Society an army will proceed, an army which your Holy Association is preparing against the infidelity of China.

This, Gentlemen, is the plan I believe it to be my duty to lay before you on recollecting the circumstances I have witnessed during my travels. I do not pretend to have laid everything before you; the Society is in its infancy; it is enough to have shown that its establishment is possible, and even easy, and have foretold some of the fruits it is called on to produce. Short experience will teach the *Holy Childhood* much more than I can say to you.

Permit me now, Gentlemen, to add a few reflections on what I have already stated. But a few months since, M. Huc, my fellow-Missionary, returned with me from the centre of Thibet, from the city called Hlassa, i.e., the dwelling of spirits, or rather the cave of devils. We were alone, the Ministers of the Lord, in the presence of Antichrist, surrounded by his innumerable legions standing before the altar on which we had placed the representation of JESUS crucified; we had troubled that den whence Satan seemed to emanate for the purpose of plotting against the Society. Persecution attacked us, and our wishes were dashed to the ground. Desiring not to survive the ruins of a new mission, we aroused the ire of our persecutors against us. The energy and boldness of our words, instead of exciting their resentment, made them tremble; we occasionally so alarmed them as to make them release the Christians who were imprisoned.

We saw, while crossing those countries, our companions killed by cold, and disappearing one after another in the gulf below, while we are walking one after another; we saw boats entered by our guides capsized by the force of the storm, and swallowed by the waves, while an invisible power

kept our bark and made it refuse to obey the efforts of the crew, who desired to follow the track of their countrymen; we, brought up in the ease and delicacy of an European life, ignorant of the place, customs, and advantages of the country, cast like sheep amid a pack of wolves, have escaped these awful dangers. The Hand, who knows every hair of the Missionaries' head, has warded off death from us, which we have seen close at hand, and often even desired. These events occurred but a few months since, at the extremity of the world, and, lo! Divine Providence, after having made me traverse the seas twice, has conducted me here today to advocate the most interesting of all causes, that of forsaken children and orphans. This tissue of events, in which human foresight could not share, has naturally led me to reflect not a little, and I eagerly accepted the Mission which that Divine hand, the true guide of man's actions, had led me to undertake. I am regarded as the advocate of those unhappy children lying in the streets of the cities, or abandoned on the mountains to become a prey to the vulture. So many are the lamentations that I have heard for these years past, that they are deeply engraven in my heart, though my words, Gentlemen, have indeed but feebly detailed their sufferings. The Association of the *Holy Childhood*, that noble and worthy complement of the *Propagation of the Faith*, the most noble of its branches, throws open a new career for Missionaries. The Church has for three centuries sent legions of Apostles to China, who have undergone every variety of sacrifices for her; who knows but that the Lord, touched by so many efforts and such perseverance, has pointed out the weak and defenceless spot to His Church Militant, and will make those walls, which have been hitherto impregnable, fall at the sound of His charity. Courage, then, Gentlemen. Permit me now to say that to which I am led by your zeal and piety. The work contemplated by the Society of the *Holy Childhood* is in an especial manner that of the charity and love of JESUS CHRIST for man; to be convinced of this we have only to contemplate the host of testimony to that effect, it has everywhere received—the prodigious success it has met with in Christendom, and especially the Indulgences granted it by the Sovereign Pontiff. Another mark of its durability is its having met with opposition, and been enabled to gather of it, even in the case of the person with whom it originated. This is a sure sign of development, durability, and prosperity; opposition is the inseparable companion of every institution that God sends into the world for its lasting benefit; and thus of His Only-begotten Son did the old man Simeon, when receiving Him, sing, through Divine inspiration, "*Ecce positus est hic...in signum, cui contradicetur*," "Behold, this Child is set.....for a sign which shall be contrādicted." (St. Luke, ii. 34.)

the crew, who de-
ght up in the ease
customs, and ad-
wolves, have es-
very hair of the
ich we have seen
curred but a few
vine Providence,
cted me here to-
forsaken children
esight could not
eagerly accepted
an's actions, had
those unhappy
n the mountains
entations that I
engraven in my
feebly detailed
*ood*, that noble
h, the most no-
sionaries. The
to China, who
knows but that
ce, has pointed
and will make
at the sound of
to say that to
nplated by the
at of the char-
of this we have
as everywhere
endom, and es-
tiff. Another
d been enabled
it originated.
ity; opposition
sends into the
n Son did the
e inspiration,
old, this Child
Luke, ii. 34.)

## OTHER PARTICULARS

RELATIVE TO

# INFANTICIDE.

As to the sale of children, it is universal and of common occurrence. F. Brouillon states that the price of a child of eight or nine years old in Kiang-Nan, is from 12 to 16 shillings; but we know that younger children, whom our missionaries purchase, or baptise, more particularly in Su-Tchuen, only cost them a few half-pence.

With respect to infanticide, we shall only quote general facts which exemplify the habits and opinions of the Chinese on this subject. In the first place, we must mention that infanticide is committed without an attempt at concealment. Parents frequently cast their children over the walls of their gardens near the entrance, wrapped in some covering, like a parcel. On other occasions, they employ persons to put them to death, because they are afraid that if the "honens," or spirits of the children, were to enter the house, they would revenge themselves on the survivors. But they entertain no fear of public opinion, for that is in their favour.

F. Bruyère writes from the Island of Haymen in Kiang-Nan, July 6, 1854, as follows:- "The administrator of a Christian community, situated among pagans, told me that whilst taking his tea in a neighbouring city,

in the company of pagans, he had frequently heard them speak of murdering their children, with an indifference which made him shudder. They quietly discussed the different means of disposing of them, either by drowning them in water, by filling their mouths with a ball of cotton, or other materials. But the conclusion was, that they must absolutely get rid of the surplus population in some manner or other. Now the administrator informed me that this surplus is generally considered to begin with the fourth child. Few families even of those who are in affluence, will keep more than three children," never more than one girl. Dr. Anonilh, coadjutor at Pe-Tchely, in the province at Pekin, writes as follows: "In the city of Schun-Hoa-Fou, resides a man to whom dead children are brought to be buried. But amongst them there are some who are still alive, although suffering from some disease. Now a Christian named Kouo, by giving this man a few sapecs, has been allowed to baptise those who were still alive."

The Rev. Mr. Anot writes from Kiang-Si: "We do not attempt to purchase children, nor even to accept those whom their parents offer us in the pangs of want. We leave them entirely aside, for we can find thousands without them. Those whom we rescue are the unhappy little beings who send forth their heart-rending cries sometimes for two whole days and nights in the open air, and when found, are sometimes already half-devoured by animals; and others festering with disease. Those whom we would gladly rescue, are the children whose lot, in one respect, is still more deplorable than those above mentioned, namely, those whom their fathers and mothers, with murderous hands, consign to death at their birth, before they can utter a cry of wailing, and whom it is impossible for us to gain to eternal life. We, however, sometimes find means to prevent their miserable fate. Some intelligent Christian women find out among their acquaintance, such mothers as are accustomed to put their children to death, and after they have made acquaintance with the future mother, they endeavour to ascertain her intentions saying, 'what do you intend to do with your child if it is a daughter?" She frequently replies, 'Ah, if it should unfortunately be a daughter, she shall soon receive her punishment.' But,' reply our Christians, 'you must not be so cruel, give it me and I will take care of it." She generally consents and the child is saved.

Nevertheless these charitable efforts are not always crowned with success. A certain woman had put to death two daughters successively, when a Christian woman having learned that a third was threatened with the same fate, asked the mother to preserve the child and give it to her. "No," replied the mother, "I will neither bring her up, nor allow others to do so; for when she would be grown up, she would learn that I had cast her off and would hate me, and I should feel her estrangement." The unfortunate child was consequently drowned.

The Rev. Mr. Anot, on another occasion, October 16th, 1854, writes

as follows: "Piercing cries ascend day and night from the whole surface of this immense province. Dr. Delaplace, whose removal has been such a great loss to the Holy Childhood at Kiang-Si, felt in his inmost soul, all those lamentable cries. His heart was torn with grief, and therefore, his lordship, relying upon the assistance of the members of the Holy Childhood in Europe, gave orders for the erection of hospitals for the unconditional reception of all children who were left in the open fields, on the mountains, or hung upon trees to die. 'We must receive them all,' said he, 'for otherwise they will be put to death.' Thousands upon thousands. What can we do? Each child will cost us £2 a year, and a thousand would cause an outlay of £2000. The Rev. Mr. Montel, one of my fellow labourers, therefore, writes to me to inform me that the Christians are terrified at the number of children to be saved, on account of the expense. He asks whether we must absolutely accept all foundlings, or make a selection according to circumstances."

## ESTABLISHMENT AND PROPAGATION OF THE WORK

OF THE

# HOLY CHILDHOOD.

SIMPLE and modest, like those to whom it is consecrated, the work of the Holy Childhood was not long ere it interested children. Formed at Paris, in 1843, this charitable and pious Association was established in the parishes, found numerous associates in the catechism classes, and even at the baptismal fonts, found its way among Religious Communities, animated the houses of education with fresh emulation. It was represented in May in the same year by a central Council; His Grace the late Archbishop of Paris, the ex-Bishop of Strasbourg (since dead), and the Bishop of Versailles, now Archbishop of Rouen, were the Honorary President and Vice-presidents. From the number of its members, as well as their position in the State and the Church, it showed that this work would spread, and, among others, the Superior of the Society of Jesus, S. Lazarus, who sent missioners abroad, and the Superior General of the Brothers of the Christian Schools, did not hesitate in being enrolled in the Holy Childhood. The accession of these venerable men

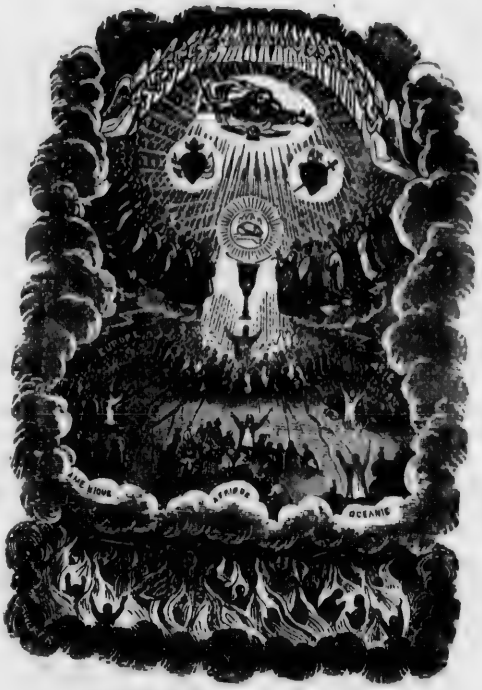
interested in the prosperity of the *Propagation of the Faith*, and so well instructed in the various requirements of the country to which the *Holy Childhood* was devoted, sufficed to attest its utility and importance, and to secure a prudent direction.

Founded in France by a Bishop, the work of the Holy Childhood was protected by the Bishops; several established it in their Dioceses, recommended it to their clergy and the faithful, established it by pastorals, and created in their Dioceses particular Councils commissioned to correspond with the central Council. Other Prelates, however, believed it to be their duty to wait, before speaking in its favor, but so far from opposing it, they allowed it to be established in their Dioceses. A short time before his death, Mgr. de Janson declared, that the majority of the Bishops had not only given their adhesion, but their aid. "The promises which we have received (his Lordship wrote to his Eminence the Cardinal Prefect of the Propaganda) have only been given us after much reflection; for it is necessary for me to inform your Eminence that of those venerable Prelates, the heads of our Church in France, who have joined our work, there are none of them who do not cherish in their inmost soul the work of the *Propagation of the Faith;* it is far from them to injure it in any way or to oppose its progress, for several of them (such as the Bishops of Chartres, S. Claude and Digne) joined us on being convinced, and have so stated in their pastorals, that our work would benefit the *Propagation of the Faith.* These Prelates, then, as well as ourselves, are of opinion that our work is preparing for it a new harvest, and that the children whom we admit at so tender an age to the work of Christian charity, having opened their souls to the pleasure of sacrifice for God and their neighbors, will afterwards join the *Propagation of Faith*, and thus continue the good work which they commenced in their childhood."

The Nuncios of His Holiness, the interpreters of the will of the Sovereign Pontiff, were of the same opinion with regard to this interesting work, and vouchsafed to recommend it verbally as well as by letter, in France, Belgium, Holland and Switzerland. A number of Missioners and Vicars-Apostolic desired to become its apostles in various parts of Europe (Italy and England), in America and the East. Mgr. Rosati, a Prelate truly attached to the *Holy Childhood*, prophesied its great success in the United States, as also did his Grace Dr. Hughes, the Archbishop of New York, and Dr. Purcell, Bishop of Cincinnati. Thus was obtained for the work of the *Holy Childhood* the support of those who by their character, their eminent dignity, their position in the Church, were the best to appreciate, authorize and recommend. And among all the works of charity, it has the singular privilege of having been founded, propagated, and directed by Bishops. But it met with equal success among the faithful; for there was more than one Diocese and Parish where neither the Bishop nor Rector had occasion to propose this holy Asso-

ciation; its members had already anticipated and obtained their names and alms, and directed them according to the regulations. The slow measures adopted by prudence were a source of affliction to their zeal; they could not understand what occasion there was for reflection, when it was a question of succouring the heart-rending position of the poor little children of China—of employing such simple and sure means as those offered by the work of the *Holy Childhood*, and using alms so truly voluntary. This work was adopted as soon as known—every heart was open for it. Who could be indifferent to the lot of unhappy children dying by millions without Baptism, deserted, sold, thrown to the dogs, suffocated by their parents? Who could find in their hearts to refuse, while meditating on so horrible a scene, the very trifling sum required by the *Holy Childhood*, or doubt of its efficiency? It was so easy to procure for them Holy Baptism, so easy to ransom a great number of them and to educate them, and by saving their lives (temporally and spiritually) to make them the saviours of their brethren! The work of the Holy Childhood brought them home to us, placed them within our reach; who, then, could abandon them for SIXPENCE per annum? None would refuse so small a sum for so great a good; children could not hear such heart-rending narratives without offering all that they had; mothers, deeply affected at such narratives, would see at once that this was a means of re-placing these unnatural parents, and of obtaining for their own children the protection of Heaven, by means of so small and meritorious an alms. This misery was sufficient to excite the compassion of the noble of the earth; the very youngest could give their mite; Protestants forgot wherein they differed from Catholics, and had no scruple in associating with us in a cause which was that of humanity. In a short period the work had members among the princes of the earth, as in Belgium, and orphans in the asylums of charity; it received the alms of the wealthy and the savings of the needy; its agents were young children and grey-headed old men. The work of the *Holy Childhood* had taken its place among those which had a chief claim to our solicitude. It was evident that it had succeeded in arousing that instinct of charity which Christianity had implanted in us, and whose resources are inexhaustible. A few months after its foundation, the half-penny per month which it requested of its members, had produced (who could believe it?) a sum of £1.000; these were its first offerings, which it laid in 1843, at the feet of the Vicars Apostolic of China.

btained their names
ulations. The slow
liction to their zeal;
for reflection, when
tion of the poor little
sure means as those
using alms so truly
n—every heart was
f unhappy children
thrown to the dogs,
eir hearts to refuse,
ifling sum requi-d
? It was so easy to
a great number of
es (temporally and
ren! The work of
d them within our
per annum? None
dren could not hear
hey had; mothers,
t this was a means
ning for their own
ll and meritorious
compassion of the
heir mite; Protes-
had no scruple in
anity. In a short
e earth, as in Bel-
ed the alms of the
re young children
*ildhood* had taken
olicitude. It was
of charity which
are inexhaustible.
r month which it
believe it?) a sum
d in 1843, at the




## APOSTOLICAL BRIEF.

### PIUS IX, POPE.

### IN PERPETUAL REMEMBRANCE THEREOF.

The Church of Christ in every age of her existence has given birth to suitable institutions of charity and piety; so also in this our own time we have had the consolation of beholding the successive creation of new works destined alike to remedy the calamities and miseries of this life, and to provide for the spiritual and eternal welfare of souls. Nor is this without a singular providence of God, that while the enemies of the Catholic faith boast the power of a mere human and natural love, and would fain obscure the brilliancy of Christian Charity, that same Christian Charity should more and more abound and shine forth in the creation of new works, such as can never be eclipsed by that empty human philosophy, the enemy of the cross of Christ.

But here we have seen a new marvel; for it is not now the exalted and the rich that come forth to the succour of human misery, but the humble and the lowly, the poor and the young of tender age, whom the

providence of God hath stirred up to contribute with zeal according to the measure of their slender means. And these manifold Institutions of holy charity, flourishing like choice plants in the field of the Lord, look for the earnest of a more fruitful progress in the manifestation of that spirit of obedience and unity which is the peculiar mark of the Catholic religion. But that this unity may be preserved, it is especially needful to have recourse to the authority of the Roman Pontiff; for he is placed on the supreme throne of the Prince of the Apostles, as one seated on a watch-tower, taking a general survey of all, to provide for all the necessities of our Holy religion, and so to direct and dispose of the various institutions of Christian piety, that, while each preserves its own right of governing itself and administering its own funds, he should point out to them that field for their exertions which he sees to be good for the welfare of the Universal Church: for of this God has given him the government and the charge. For this reason is it that we have gladly acceded to the petition addressed to us by that pious Institute known by the name of the "*Holy Childhood*," that we should appoint one of the Holy Roman Church as the patron of the same under ourselves, and at this Holy See; so that by the aid and ministry of our apostolical authority it may be the better guided in promoting the common welfare and interests of Holy Church. Moreover, although this Institute is sprung from that other pious society which is entitled "*The Propagation of the Faith*," nevertheless having a distinct object, and being under the guidance of another class of persons, it seems right that we should bestow upon it a special mark of our approval. The object, then, of this Institute is to rescue the unfortunate children of idolatrous parents, whether in China or other heathen countries, who have been consigned by their unnatural cruelty to a miserable death, and in saving their lives to wash them in the waters of regeneration; and for this holy end it has stirred and continues to stir up all the Catholic children throughout the world to come forward and contribute their slender offerings for the temporal and spiritual salvation of these little ones; thus discharging a noble act of charity, and gratefully acknowledging that precious grace of God to themselves, in that He has called them to His admirable Light; much as this great benefit may be despised and scorned in their exceeding wickedness, by the disciples of infidelity. And for this same reason it is evident that this Institute of Christian charity does not in the slightest degree clash with the pious work of the Propagation of the Faith, but rather it wonderfully aids that very object, seeing that it kindles in the hearts of Christian children the warmest sentiments of a living faith and tender piety, and thus stirs them up and inflames them to seek for the salvation of souls and the diffusion of the light of true religion; so that we may well believe that when these little ones are grown to man's estate, they will forward the work of the Propagation of the Faith with a zeal all the more ardent.

zeal according to
ifold Institutions
field of the Lord,
nifestation of that
rk of the Catholic
especially needful
ontiff; for he is
Apostles, as one
ll, to provide for
ct and dispose of
each preserves its
funds, he should
e sees to be good
God has given
s it that we have
t pious Institute
e should appoint
same under our-
ministry of our
moting the com-
, although this
s entitled "*The*
tinct object, and
it seems right
roval. The ob-
ate children of
countries, who
rable death, and
ration; and for
all the Catholic
contribute their
n of these little
lly acknowledg-
has called them
be despised and
es of infidelity.
te of Christian
ous work of the
ls that very ob-
n children the
and thus stirs
f souls and the
ell believe that
ill forward the
more ardent.



Seeing, then, that this is so, it has been a subject of exceeding joy to our own mind, as it was to that of our predecessor, to witness the establishment of this Institute, in our Holy City, a work at once so useful and so wanted for the necessities of Holy religion; hence we have bestowed upon it a heavenly endowment from the treasury of Sacred Indulgences, while we have placed it under the patronage of one of the Cardinals of the Holy Roman Church, in testimony of that paternal good-will and affection with which we regard this excellent Institution.

What now remains for us but that we bestow that measure of praise which is so justly due to the directors and assistants of this pious work, for the labour and care they have so diligently expended both to propagate it and to promote its prosperity? And we earnestly beseech them all and every one who is associated to this Institute, constantly to persevere in their holy purpose, striving for the salvation of souls; for every one of us is strictly bound to labour for this, according to that precept of charity which the Lord commanded every one to show unto his neighbour.

And now, addressing ourselves to you, O Venerable Brethren, Bishops of the Catholic world, we cannot omit to express our earnest advice, that you should welcome in your several dioceses this new branch of Christian love, and tenderly to nurture it as a little plant in the vineyard of the Lord, destined one day to yield the most abundant fruit.

Imploring for you the aid of God from on high, without which it is not granted unto man to perform anything aright, we bestow upon all the members and directors of the aforesaid Institute, our apostolical benediction.

Given at Rome at St. Mary Major's, under the Fisherman's Ring, on the eighteenth day of July, in the year of our Lord one thousand eight hundred and fifty six, and in the eleventh year of our Pontificate.

L. † S.

V. Card. Macchi.

# LETTER

OF

## HIS EMINENCE THE CARDINAL PROTECTOR

TO THE

ARCHBISHOPS AND BISHOPS OF THE CATHOLIC WORLD.

---

From the Office of the Secretary of the Central Council of the pious Association of the Holy Childhood for all Italy, in the Convent of the Reverend Trinitarian Fathers.

Rome, August 15, 1856.

MOST REVEREND AND RIGHT REVEREND FATHERS IN CHRIST,

Whatsoever has been instituted for the nourishment and propagation of Christian piety, has been committed to the guardianship of the chief pastor of the Church, whose duty it is to defend and promote to the utmost of his power, those institutions especially, which, according to the divers necessities of the times, are ordained by Divine Providence for perfecting the consummation of the saints and the edification of the body of Christ.

For this reason our Holy Father, Pope Pius IX., whose glorious reign, under the direction of Divine Providence, is a source of joy to the

whole Christian world, has judged that the pious institution dedicated to the sacred Infancy of our Saviour is of the greatest service to the interests of the Catholic Church. He had approved of it before, but he has now endowed it with the treasure of holy indulgences, and, as a crowning mark of his approbation in an Apostolic letter in the form of a brief, has graciously declared it to be numbered amongst the canonical institutions of the Church.

We, therefore, having been deputed during the past year, by the aforenamed Sovereign Pontiff, the patron and protector of this excellent work, lay before your Lordships this same Apostolical Letter, but, in doing so, we abstain from offering any comment on the words of our most holy Father, or from pronouncing any commendation on the institute itself, for well we know that we can fully rely on the piety and apostolic zeal of your lordships which will urge you to promote the extension of this holy work.

For what can be more dear to those whom the Holy Ghost has placed as bishops to rule the Church of God, than to promote institutions of this nature which shew forth the light of truth to them that are seated in the shadows of death, and which invite them to come to the knowledge of truth? An institution which opens the way and provides the means whereby a countless number of helpless infants, whom the dreadful cruelty of their parents has doomed to destruction, might be brought to the kingdom of heaven and the possession of that eternal life, from which, by the sin of one man, they had been excluded? An institute, in fine, which forcibly brings before the mind of those who are engaged in it, on beholding the misery that prevails in heathen countries, how deeply grateful they ought to feel to the Father of Mercy, from whom is every blessing and every good and perfect gift, in that, without merit on their part, he hath in His infinite mercy called them to the admirable light of truth, receiving them into the adoption of sons by the new birth of water and the Holy Ghost, so that, well instructed in the precepts of faith and abounding in charity, they may rejoice in the hope of eternal inheritance.

Doubtless it is in charitable works of this kind that the flock entrusted to your episcopal care delights to exercise itself; for such works naturally spring from faith, and are entirely opposed to that fallacious spirit of worldly philanthropy, which the enemies of religion so loudly boast of. And thus day by day, with the assistance of God, will your lordships have cause to rejoice that religious tepedity and indifference are dying away; that fearful offspring of rationalism which is spreading its poison more and more on all sides, while it constitutes the most formidable evil of the times in which we live. For surely all such as have been born in the bosom of the Catholic Church will have a striking lesson, from their earliest childhood, how priceless a grace is the gift of faith, and how it is the fruitful source and cause of all good.

To the praise then, and the glory of the Almighty God we earnestly look forward in the hope that this pious work may everywhere take root, and daily grow in greater and greater proportions; for which end we pray your lordships in every way to co-operate for its advancement.

In the meanwhile, cordially embracing your lordships, and wishing you every blessing from God,

We remain your Lordships'
Most humble and obedient servant,

CHARLES AUG. CARD. REISACH,
Protector.

ty God we earnestly
verywhere take root,
; for which end we
s advancement.
dships, and wishing

ient servant,

G. CARD. REISACH,
Protector.

## APPROBATION OF THE SOCIETY BY THE BISHOPS.

We also form some idea of the actual position of the work, by the manner in which the Archbishop's circular was received by the Bishops; a number among those, even those who not being favorable to the *Holy Childhood*, congratulated his Grace on accepting the Presidency, and expressed their confidence in the success of the work placed under the direction of a Prelate so well known for his zeal. Being unable to give all the replies of the Prelates, we shall quote some of them, and commence with that of his Eminence the Cardinal Bishop of Arras, who states that he is delighted with the holy work, and thanks the Most High for the miracles He had performed in its behalf, and invokes the blessings of Heaven on this *noble and charitable Association*. His Grace the Archbishop of Besançon was delighted that the death of its founder had not destroyed the work, and that he had been replaced according to his wishes; the circular lead them to believe that the fruits of the Society would be such as Mgr. de Janson had desired. The work was established in his Diocese, and he had patronized it, and would continue to do so as far as it lay in his power. The Bishop of Bayeux had felt real pleasure in receiving the Circular, and added, "No; my Lord, no; this work shall not perish. Its venerable founder in bequeathing the Presidency to you has bequeathed his zeal, and assured new elements of prosperity to the *Holy Childhood*. Elijah's mantle has descended on Elisha, and the Divine blessing will not cease to accompany the work of the Bishop of Nancy, now become that of the Archbishop of Chalcedon." On adding up his receipts, His Lordship found that he had on hand a sum of £73 15s., which he sent afterwards; he also asked for a large number of the medals, and 700 or 800 of his Grace's circulars to forward to the Clergy in his diocese.

The Bishop of Agen stated that the work had only just commenced in his Diocese, but it would not be lost sight of, and that to keep it up he had appointed an ecclesiastic, who would obtain the confidence of the Central Council.

The Bishop of Carcassonne commissioned the Abbé Rigal, his Vicar-General, to acknowledge the Circular, and to state that he had forwarded copies of the same to the various parishes in his Diocese, urging the clergy to stir up the zeal of their parishioners in behalf of the work. The Abbé Destrem, Vicar of the Cathedral, was nominated Secretary of the Central Council. A few days after its reception we received a large sum from the See of Carcassonne.

The venerable Prelate whose loss the Diocese of Luçon deplores, though it has met with one worthy to succeed him in Mgr. Soyer, wrote that he much regretted in not having heard sooner of the re-establishment of the *Holy Childhood*, as the *Propagation of the Faith* had received the funds originally destined for it; he even apprehended that the rumours of the dissolution of the first Society in his Diocese had not proved injurious as he expected. He had not been, however, altogether unsuccessful; mothers had taught their children to make their offerings for the little Chinese children as soon as they could make the sign of the cross: nothing could be more lovely. He would do away, as far as he could, with the false report that had been circulated, for, adds this venerable Prelate, it would be indeed a pity to oppose the wishes of the people, when enlisted on behalf of so excellent a society. After the death of this saintly Prelate, M. L'Abbé Soyer, the Capitular Vicar General was happy to have it in his power to state that the work would always receive recommendation in the Diocese, unless any unexpected event occurred; he was confident that the work would not injure the *Propagation of the Faith*. The Abbé Gelot, *Econome* of the Seminary, was entrusted with the correspondence. The faith and piety of Mr. Baillés are to us a sure guarantee that he would by no means do that which his well-beloved predecessor, after the experience of a long and holy life, had stated to be *invariably detrimental*,—oppose the people in their good wishes.

The Archbishop of Cambrai declared that he was far from being opposed to the work of the *Holy Childhood*, but he was prevented from recommending it publicly owing to the recent establishment of the *Propagation of the Faith* in his Diocese: he was willing to allow those who desired to receive offerings for the *Holy Childhood*.

The Bishop of Dijon approved of the election of the Archbishop of Chalcedon as President of the Council; he regarded it as a guarantee of its success, and lost no time in communicating the details of its organization, and its first operations to the Diocesan Council. It is high time, adds his Lordship, in his letter of April 1st, 1845, that we should encourage the good will of your Associates who are not a little discouraged. Innumerable reports, to the detriment of the work, were circulated in this

Diocese; to obviate them, this Prelate, truly devoted as well to the *Propagation of the Faith*, desired to enter into the minutest details; he requested the central Council to collect all the facts which would interest the members, first, respecting the progress of the *Association;* second, the measures taken to attain the object; third, the putting those measures into execution; fourth, the results arrived at; lastly a notice should be drawn up which would be the first page of the *Annals of the Holy Childhood*, similar to the *Annals of the Propagation*, viz., that it is not the rival but the sister; may it imitate it in every respect. At this very time the Prelate was begging us to publish the first number of our *Annals*, and told us that he had convoked the Diocesan Council, and that, to inspire the Associates, he would offer up the Holy Sacrifice, appointed by the rule, this year as he had done the last, which would be followed by the blessing of the children. We cannot but express our gratitude for such excellent advice, such active co-operation, and so efficient a protection, than our willingness on following up his recommendation.

On April 20th, 1844, the Bishop of Orleans wrote as follows to the Archbishop of Chalcedon :—

"Orleans was one of the cities of France, where, a short while before going to Heaven, my noble and saintly friend, Mgr. de Janson, established the work of the little infidels; I promised him my humble aid, and shall be happy to contribute as far as I can to the development of this admirable undertaking. Unhappily the Ecclesiastic who had undertaken to direct it has been appointed to an important parish, and I have not yet been able to find a successor, but I will do all in my power to fill up this vow, in order to establish the necessary connexion between the Council of my work and the faithful of my Diocese."

On September 14th, 1845, the Bishop of Grenoble wrote that the work had not been fully developed in his Diocese, but he hoped that, owing to a fresh appeal he had just made in his Circular of September 1st, on the occasion of the Ecclesiastical Retreat, and which he purposed renewing, it would be crowned with success in conformity with ours and his wishes. He hesitated not in saying (these are his own expressions) that *this work would not in any way injure that of the* PROPAGATION OF THE FAITH. But we cannot extend these quotations as far as we would desire. We shall finish with the reply of His Grace the Archbishop of Aix, dated 26th June, 1845. "I had promised your saintly predecessor, Mgr. de Forbin-Janson, to second as far as I could his apostolic zeal and plans; his death made me uncertain as to the fate of an Institution which had just commenced and seemed to want the aid of its founder, I accordingly imagined it to be my duty to wait. Providence now seeming to have declared itself in favor of the *Holy Childhood*, my aid is at its service. I will certainly lose no time in founding it in a regular and solid manner, *first*, by making it known to my clergy; *secondly*,

by keeping up a Council commissioned to direct it, and to correspond with the Central Council.

I shall be happy, my Lord, to help your efforts, and to obtain for the faithful who are confided to my charge some of those blessings which God has reserved for a work so well adapted to please Him." From that time the venerable Prelate commissioned the Abbé Sibour, Canon and Professor of Ecclesiastical History at Aix, to correspond with the Central Council, and on the 28th of the same month there appeared a circular, in conformity with his promise, whereby the work was established in his Diocese. His Grace having given his consent, we shall re-print his Pastoral in the second number of the *Annals*.

It is true that all the Bishops did not reply as favorably and as promptly; and there are some whose replies have not yet reached us, but we are not acquainted with a single Diocese where this circular has not been distributed. If the Bishop did not take an active part in the work, it was from a fear of soliciting too much from their subjects, but they did by no means disapprove or forbid it; they allowed it to take its own course, and were delighted at seeing the faithful take part in it. Many might bring forward the example of a Diocese whose venerable Prelate believed it to be his duty not to take any part openly in the work: but not only was the *Holy Childhood* established in several parts of his Diocese without his opposition, but the subscriptions were received by the Diocesan Secretary, and perhaps there is no place where the work was better established. We might say as much of seven or eight dioceses in the south of France, of which Toulouse is as it were the centre. There also, though the Diocesan authority had not felt called on to take the initiative in favour of the *Holy Childhood*, in spite of false reports and prejudicial insinuations the work met with zealous associates, and not only opposed its enemies, but made progress. We could relate most touching anecdotes of its success, but our limits compel us merely to mention the places, and defer details to another number. The most abundant blessings of Heaven are invariably guaranteed to the efforts of so ardent a charity, and from that moment we were not apprehensive but that the religious city of Toulouse, governed by so illustrious a confessor of the Truth, would be one of the cities where the work of the *Holy Childhood* would prosper.

ot it, and to correspond

rts, and to obtain for the
ose blessings which God
Him." From that time
bour, Canon and Profes-
l with the Central Coun-
eared a circular, in con-
tablished in his Diocese.
print his Pastoral in the

avorably and as prompt-
et reached us, but we
is circular has not been
tive part in the work,
heir subjects, but they
owed it to take its own
take part in it. Many
hose venerable Prelate
enly in the work: but
several parts of his
tions were received by
ace where the work was
en or eight dioceses in
re the centre. There
called on to take the
e of false reports and
is associates, and not
Ve could relate most
compel us merely to
number. The most
nteed to the efforts of
not apprehensive but
illustrious a confessor
he work of the *Holy*

## PROGRESS AND RESULTS

OF THE

# HOLY CHILDHOOD.

In order to convey an exact idea of this progress, we must describe the effects produced by the Holy Childhood, first on these pagans, and then on their children. *Its effects on pagans.* These men, who are strangers to every generous sentiment, look upon the establishments of the Holy Childhood with the most extraordinary astonishment. Every hospital, every school, every foundation, emanating from motives of sincere and

persevering charity, is the most eloquent of all sermons to the pagans, thus attracting to the Christians a great number of them, who would otherwise take up a hostile position towards them.

F. Fournier writes from Kiang Nan. "Three things more particularly strike me during my periodical visits to our Christian communities; the zeal of the Christians in collecting and bringing up those children who are deserted or sold by their parents, the respect and gratitude shown by these Christians towards the missionaries, and the favourable dispositions shown by the pagans towards our religion and the missionaries. All these pagans who, a few years previously, insulted and threatened the Christians, are now respectful, and almost afraid in their presence."

In Tche-Kiang, a few years ago, the Catholics were looked upon as the agents of the devil. It is only ten years since, on the occasion of an earthquake, which took place at Ning-Po, that 300,000 Chinese armed themselves with tamtams, by the noise of which they hoped to drive back the devils, whom they imagined had issued from the Catholic chapel, to spread pestilence and death over the country. That state of affairs is now very much changed. It is true that in the above city the Sisters of St. Vincent of Paul save those who have been poisoned by opium, by administering emetics, rescue the hungry from death by giving them rice, cure those who are suffering from fever by antiseptic medicines, and support 120 children at the hospital, and sixty in their city establishment, at the expense of the Holy Childhood. The result is thus described by the superioress: "The admirable Institution of the Holy Childhood produces such a profound and salutary impression on the phlegmatic Chinese, that it is difficult to describe the manifest effect produced on all the male and female visitors of our house. A great number of the parents become catechumens, and many demand baptism. Praise be to God."

Dr. Navarro writes from Hu-Quang as follows: "The pagans here bring sick children to the Christians to be cured. Then the catechist entertains those who bring them, administers medicine, or baptism, to the children, in cases of danger, and takes an opportunity to convey some instruction to the adults. The impression thus made upon them is very evident. Public opinion is becoming favourable to us. I am not only left undisturbed, and at liberty to do as I please, but a great number of pagans came to visit me on the New Year's day. They join in the worship of God in the church, and listen to the Christian doctrine, and the Word of God, with great attention."

At Konei-Tcheon, notwithstanding the persecution, our baptiser, Bruno, has again been honoured by the public performance of music, accompanied by a discharge of fireworks, for the cures which he had performed on children. He has caused the baptism of about 3,000 children in the above province, by means of his apothecary's shop.

Before his departure from Kiang-Si, Dr. Delaplace wrote the following passage: The value of half-a-crown in rice, sixpence in beans, and fivepence

rmons to the pagans, thus
em, who would otherwise

e things more particularly
istian communities; the
g up those children who
and gratitude shown by
e favourable dispositions
the missionaries. All
lted and threatened the
in their presence."
were looked upon as the
, on the occasion of an
300,000 Chinese armed
ney hoped to drive back
the Catholic chapel, to
That state of affairs is
bove city the Sisters of
oisoned by opium, by
th by giving them rice,
tic medicines, and sup-
heir city establishment,
lt is thus described by
e Holy Childhood pro-
he phlegmatic Chinese,
oduced on all the male
of the parents become
be to God."
s: "The pagans here
Then the catechist
licine, or baptism, to
tunity to convey some
ade upon them is very
o us. I am not only
out a great number of
They join in the wor-
ian doctrine, and the

cution, our baptiser,
rformance of music,
es which he had per-
about 3,000 children
shop.
e wrote the following
beans, and fivepence



in cabbage and turnips, distributed every day amongst the children in our hospital, fills the inhabitants with a very high idea of the Christian religion. Formerly they said that "the Christians seek to obtain children in order to tear out their eyes to make opium; whoever, therefore, gives them his child, will be punished." But now their opinion of us is quite changed, and they say, "How fortunate are the children who are rescued by the Christians! If they live they are supplied with good rice, and good clothes, and are well taken care of; and if they die they are provided with a beautiful coffin; they are really very fortunate." They are, therefore, most eager to procure a place in the hospital for their children, and at the same time they praise and encourage our charity.

In Kiang-Nan the Society of the Holy Childhood finds great favour with the women. In the pagan countries of the east, the degradation of women, that oppression of one half of our species by the other, is a source of vice and poverty, as the emancipation of women is one of the causes of the morality and material progress of the Christian population. The women of China, mutilated and immured in their houses, are degraded to such a degree, that the pagans doubt whether they have any souls. They are not allowed to eat with their husbands, or their male children. There are some who feel so unhappy at their condition, that they condemn themselves to a rigorous abstinence during the whole of their lives, in the hope of coming into the world again as men, by the changes which their belief in metempsychosis holds out to them as a reward. The lot of Christian women in China is much better, and their position more defined. They enjoy the rights of wives and mothers in the bosom of their families, and, by the purity of their lives, and the domestic virtues they practice, they prepare the way for a most complete reform of the social life in China.

The Christian women who embrace celibacy inspire the pagans with great respect, and raise the moral standard of women in their estimation.

The opportunity of performing works of charity, which the Holy Childhood affords to women, is a great advantage to our holy religion. They are generally very zealous in the practice of the generous material virtues inculcated by our Society, which encourages them to seek out, adopt, and bring up strange children. They consider it as a most enviable blessing to succeed in discovering them. Though poor themselves, they are incessant in their labours in order to provide the means of sustenance for poor children. They instruct the little girls, and teach young pagan females, whose hearts God has moved, their catechism. They even go farther, and there are some who publicly address the pagans. F. Fournier, who visits the different missions in Kiang-Nan, writes from T'somming, that a virgin, who began as a baptiser, has now become an apostle. She practises medicine, displays her drugs, the crowd surround her, and the virgin takes the opportunity of preaching Christ crucified to them. She continues for hours with untiring zeal and eloquence. The pagans

listen with great interest and attention, and when she has finished they say, Good mistress, when wilt thou come again and instruct us? F. Scia is, therefore, founding a kind of normal school for female baptisers, at Wam-Dam, which will probably be of great advantage to religion, by affording instruction to those women whose generous instincts impel them to devote their services to the Holy Childhood.

As to the effects which the Holy Childhood produces on *children*, and by means of children, we are in possession of some facts which we feel great pleasure in laying before you. The children who are educated and maintained by the Holy Childhood, are often remarkably intelligent. The mental faculties of the Chinese are generally well developed. We find the elements of intelligence among our pupils, and this fact is attested by our missionaries, whose especial object it is to devote themselves to the instruction of the young. We may mention the Sisters at Ning-Po, the Missionaries at Hong-Kong, Dr. Delaplace at Tcho-Kiang, where he is founding an agricultural colony of young boys, and particularly the reverend Jesuit Fathers, whose pupils make extraordinary progress in their hospitals, schools, colleges, and seminaries, in Kiang-Nan. One of their most remarkable establishments in the latter province, is that founded by Father Giaquinto, a Neapolitan. F. Fournier describes it in the following terms:—

"In the month of November last I visited the orphanage of F. Giaquinto, which contains 150 little boys, for the most part from four to five years old, others of eight or ten, and some of fifteen or eighteen years old. Father Giaquinto manages the whole of this community himself, with the assistance of three school masters and a cook. The porters, and those who wash the linen, attend in the infirmary, and make purchases for the establishment, are chosen from amongst the inmates, and are placed under the superintendence of the oldest and most intelligent boys, who are called 'prefects.' Little children, who scarcely reach to the knee, wield their brooms on the staircases, and passages, and in the rooms, and keep the whole remarkably clean. The older inmates are provided with workshops, amongst which there is a Chinese printing office, which furnishes the religious books, which are distributed among the Christians, and such pagans who show any desire for instruction in our holy religion. A tailor's workshop, which furnishes the inmates with clothes, and a shop for shoemakers, who supply shoes for the schools, seminaries, and even for the missionaries, for my own shoes were made by them. The order, regularity, and silence, observed in these various departments, are truly astonishing, as well as the piety and fervour displayed during the hours of prayer. A no less pleasing circumstance is the great attachment displayed by these children for their establishment, and the fears which they entertain lest some of the wealthier Christian families should take an affection for them, as it has sometimes happened, and endeavour to take them away from it."

en she has finished they
nd instruct us? F. Scia
for female baptisers, at
ntage to religion, by af-
ous instincts impel them

oduces on *children*, and
ome facts which we feel
n who are educated and
remarkably intelligent.
y well developed. We
and this fact is attested
evote themselves to the
Sisters at Ning-Po, the
che-Kiang, where he is
d particularly the reve-
linary progress in their
ng-Nan. One of their
nce, is that founded by
scribes it in the follow-

nanage of F. Giaquinto,
from four to five years
r eighteen years old.
mmunity himself, with
The porters, and those
nake purchases for the
, and are placed under
nt boys, who are called
the knee, wield their
rooms, and keep the
vided with workshops,
which furnishes the
Christians, and such
holy religion. A tai-
othes, and a shop for
inaries, and even for
them. The order,
partments, are truly
ed during the hours
great attachment dis-
the fears which they
es should take an af-
d endeavour to take



Such is a description of the orphanage of F. Giaquinto, and it is not too much to expect that some of these young intelligent men will show their gratitude by performing important services to our holy religion. God already sometimes makes use of children as the instruments of His mercy. We have quoted several examples of this kind in our preceding reports. We select the following from our correspondence of the year that has just elapsed.

A little boy, the son of a man who had formerly been a Christian, but had fallen back into idolatry, asked F. Wuillaume to give him a medal of the Blessed Virgin. This took place on the day of his first communion. F. Wuillaume promised him the medal, but on condition that the boy should convert his father. The boy's attempts were, however, displeasing to his father, who scolded, refused and beat him, and he came back to F. Wuillaume with tears in his eyes, to give an account of the treatment he had received. The Father told him not to be discouraged, to pray for his father, and continue his efforts. The child obeyed. His father, astonished at his constancy was moved, but obstinately refused to yield to his entreaties. Nevertheless, the boy was so urgent, and terrified his father to such a degree, by threatening him with the punishments of the world to come, that in a few days, by the grace of God, who gave force and power to his words, he touched his father's heart. The latter resolved to amend his life, and make his confession to F. Wuillaume, who bestowed his most beautiful medal on this apostle of twelve years old.

Thus, faith, often ascends from the children to the parents. But the influence of those children who have been regenerated in the holy waters of baptism, by means of the Holy Childhood, is much more striking, when God in His mercy vouchsafes to convert the parents, not by the voice of their living, but the apparition of their deceased children. This astonishing fact seems to have occurred twice in northern Cochin China, as we learn from the letter of its Vicar Apostolic, Dr. Pellerin, Bishop of Byblos.

The pagan parents of a sick child had allowed a baptiser of the Holy Childhood to administer the sacrament of baptism in the hope that the child would recover, but they were disappointed in their expectations, and the child died. Upon this the parents were filled with rage, and swore that they would revenge themselves on the baptiser, and betray him before the public authorities. However, they were so far from carrying their threat into execution, that they came in a few days to solicit the grace of baptism for themselves! Such an unexpected change was too extraordinary for our missionaries not to ask the reason of it. In reply to our enquiries the parents answered, that in the preceding night their child had appeared to them, surrounded with light, and assured them that he was enjoying ineffable happiness, because he had received the grace of baptism before his death. The parents were subsequently baptised, together with their four other children, and became fervent Christians. The second fact is similar to the above. A pagan widow, whose child

died after receiving baptism, solicited us to baptise her also. She said that her son had appeared to her in a state of great glory. This mother, who is now a good Christian, relates this account to any one who will listen to her, whether Christian or pagan.

Do not these miraculous evidences of mercy seem destined to encourage the members of the Holy Childhood? And is not the constant increase of our baptisms a kind of miracle? Last year they already amounted to 216,000, and this year they exceed 277,000, which is an increase of upwards of 25 per cent. Add to this the increase in our receipts: last year we had the sum of £13,000 for distribution, and this year we have to distribute £15,000, independently of a very large sum carried to the reserve fund. Thus, as we said at the beginning of the report, we look upon these facts as a proof of the approbation of Heaven, and they urge us to continue our work, because it seems a part of the designs of Providence.

Jesus Christ, who has said, "Suffer little children to come unto Me," has raised up, in opposition to that brutish selfishness which leads to the destruction of little children in China, an institution imbued with a share of His love for them, and destined to be the means of their salvation. To that institution He has in some measure confided the treasury of His graces. He produces numerous conversions though the instrumentality of children, and those who labour in their cause. We feel tempted to imagine that He rejects, as it were, the adult population, the strong and the oppressor, and for the more manifest proof of His greatness makes use of weak and innocent children for the regeneration of China. Let us second these merciful designs. Let us love the children, whom He loves; let us endeavour to receive, maintain, and instruct as many as possible.

The Society of the Holy Childhood, like its divine Master while a Child here on earth, grows in age, in wisdom, and in grace, before God and man; a universal progress has taken place in the collections, pious distributions, and sums granted, in the acquisition of contributions from fresh countries, in the more recent marks of interest and protection shown by the bishops of France, Germany, Italy, North and South America, the Sacred Congregation of the Propaganda, and the Sovereign Pontiff. On one side, in the number of children baptised, ransomed, educated, deceased, and sent to Heaven, in hundreds of thousands; and on the other, in the number and beauty of the festivals of the Holy Childhood, in the faith, zeal, courage, and sacrifices of our dear members.

In conclusion we shall lay before our dear members the gratifying results of the Society, not only in Catholic, but in Pagan countries, and in Heaven itself. The letters received from twenty-four dioceses, out of thirty, which have received grants, show the happy harvest of last year. The figures require no commentary.

ptise her also. She said
eat glory. This mother,
to any one who will listen

em destined to encourage
not the constant increase
hey already amounted to
hich is an increase of up-
in our receipts: last year
and this year we have to
rge sum carried to the
g of the report, we look
Heaven, and they urge
of the designs of Provi-

dren to come unto Me,"
hness which leads to the
ion imbued with a share
eans of their salvation.
ided the treasury of His
gh the instrumentality
e. We feel tempted to
pulation, the strong and
f His greatness makes
eration of China. Let
the children, whom He
ad instruct as many as

divine Master while a
nd in grace, before God
n the collections, pious
n of contributions from
st and protection shown
h and South America,
the Sovereign Pontiff.
d, ransomed, educated,
housands; and on the
of the Holy Childhood,
ar members.
embers the gratifying
Pagan countries, and
ty-four dioceses, out of
y harvest of last year.



| Letters received. | Children baptised. | Children purchased. | Children died. | Children educated. |
|---|---|---|---|---|
| 90 | 277,950 | 2,897 | 216,440 | 5,088 |

Thrice happy children who have been saved by the Holy Childhood, from your realms of bliss assist us to return a greater measure of thanks, praise and glory, to our common Saviour, the most Holy Infant Jesus.

"Praise ye the Lord from the heavens, praise ye Him in the high places." Ps. cxlviii.

## OTHER MAGNIFICENT RESULTS.

The receipts of the year 1855-6, amounted to above 1,000,000 fr. (£42,000), and the increase of receipts and expenditure, in the above period, amounted to nearly £8,000. Moreover, 329,388 children were baptised, 247,041 had died, 9,168 purchased, and 6,157 supported and educated. Let us adore, worship, thank and bless our Divine Infant Jesus, who allows children to be the instruments of such magnificent results, and let us continue our exertions in this glorious cause incessantly and for ever!

During the preceding year we had received ninety letters from the missions assisted by us, and in the year just closed we have received 118.

*Pekin.*—We have received three letters from Dr. Mouly. He had received only a very small proportion of our late grants, but the accounts which he sends us show a very marked progress in the years 1851,2,3. The baptisms in these three years had risen to 2,400, 3,300, and 4,500, respectively, whilst the number of children who had been adopted, rose from eighteen to twenty-five in the year 1853.

*Ho-Nan.*—The Rev. Mr. Jandard informs us that the baptisms amount to about 400; and if the country were in a tranquil state they would soon reach 1,000, as in the preceeding year.

*Mongolia.*—Dr. Daguin, in his answer, informs us that two small bodies of baptisers, one consisting of four persons at Syveng, the capital of the mission, and the other, of seven individuals at the Three Towers, had baptised 1,639 children in the course of the year, of whom at least 900 had died.

*Kiang-Si.*—The accounts of Dr. Danicourt from the first of May, 1854, to the same period in the following year, show us that 4,197 children had been baptised, of whom more than the half died a few days afterwards, and 300 adopted, of whom sixty-two had died in the course of the year, whose places were filled up immediately by others; he also tells us that he has established three orphanages, and proposes to found two more, if the war and the funds of the Holy Childhood will allow him to carry his plans into execution. The future prospects of the institution seem to be so cheering, and the part that it seems destined to play so important, as to require the especial preparation of missionaries. "It is of the greatest importance," says his Lordship, "that the Holy Childhood, which requires to be under the direction of the missionaries as a vital element of its success and progress, should have in its service a number of priests commensurate with the extent of its numerous branches and declared objects, who ought to be called 'Priests of the Holy Childhood.'" His Lordship then asks us to furnish, at least for his district, a sum that will enable him to educate twelve subjects, who, when they are ordained, shall devote their whole time and attention, under the superintendence of the apostolic vicar, to the baptism, purchase, and education of pagan children. This suggestion of Dr. Danicourt appears to us calculated not only to secure the approbation of the council, but to become the source of new vocations to the holy ministry.

*Tche-Kiang and the asylum at Ning-Po.*—We learn that 1,200 children have been baptised by fifteen baptisers, nearly two-thirds of whom died; eighty-five children were adopted, of whom thirty-seven died, and the others were under the care of nurses; four places of reception were opened in the provinces, in addition to several stations of baptisers, one of which in particular was so famous as to receive eighty little children in one day. 340 children had been baptised in the two houses of the Sisters at Ning-Po and in the neighbourhood, and of whom 222 had died; 1,000 children were received during the year, and the number in the orphanage, on the twentieth of January, amounted to 194. The children admitted cost frequently only a dinner of rice a day, worth about two-pence half-penny.

*Su-Tchuen.*—Dr. Perocheau informs us that 173,593 children were baptised in danger of death, upwards of 20,000 more than in the preced-

ing year; the number of apothecaries' shops had risen from 15 to 27, and that of the baptisers from 327 to 369. His Lordship displays as much activity in directing, governing, and superintending, as in exciting the zeal of the baptisers of both sexes, and the Christians who labour gratuitously in this sublime work. Dr. Desfleches confirms the testimony of the venerable Dr. Perocheau in a most remarkable manner. From this we learn that the above legion has contributed upwards of 20,000 to the general list of baptisms.

*Yun-Nan.*—Dr. Ponsot, who is separated from his coadjutor by a distance of 200 miles, in a country intersected by lofty mountains, which contains no large cities, and only 6000 Christians, sends us a list of 6,599 baptisms, 15 children purchased, 20 adopted, 40 to be educated, and about 200 baptisers.

*Eastern Cochin China.*— We have received three very consoling letters from this mission; 20,354 children baptised, of whom 15,000 died in a short time afterwards; 622 purchased, of whom about 222 were separated from their parents, and 400 restored to them on their becoming Christians; 134 adopted, 80 educated, 177 male and female baptisers, Christian women and nuns; 2 orphanages, not to mention the number of Christian families that receive orphans.

*Northern Cochin China.*—Dr. Pellerin informs us that 593 children had been baptised *in articulo*, almost all of whom died in a short time afterwards, with the exception of about 20; 120 children were purchased for 200 strings of coins (each equal to about one shilling,) and, including those of last year, 150 children in all were being educated in religious communities, or in private Christian families.

*Western Cochin China.*—The Rev. Mr. Borelle estimates the number of children baptised at 1847, 84 less than in the preceding year.

*Western Tonquin.*—In one year, 19,676 children were baptised at an expense of £240; 558 were purchased when very young, and distributed amongst the religious establishnents, where they cost about £3 each, or the houses of Christians, where they cost about £1. 4s. a year.

*Southern Tonquin.*—Dr. Grauthier informs us of 2,142 baptisms, 26 children had been purchased who had been gladly adopted by Christian families; 30 had been purchased for the ensuing year, and he hopes to raise the number to 100. Each cost him about 3s. 4d.

*Siam.*—Two letters from Dr. Pallegoix inform us of his safe arrival at Bangkook, and give us new proofs of his ardent zeal in the cause of the Holy Childhood. At the date of his letter, the 13th of Feb., 1856, he had not received the grant for 1855, nevertheless, 2,173 children had

been baptised, 58 purchased, and 26 adopted. Two orphanages, one for girls and the other for boys, had been founded.

*Corea.*—The Rev. Mr. Maistre informs us that in Corea, from the year ending 1st May, 1855, 820 children had been baptised *in articulo*, 2 adopted, and 23 were receiving their support and education in Christian families.

*Quang Tong*—2,348 baptisms, together with 40 children purchased and educated, either in the seminary of St. Francis Xavier, or at the floating school at Wampoa, are not the only immediate results of the zeal displayed by the reverend missionaries, and we hope for still more magnificent results from the future.

*Asylum at Hong-Kong.*—Last year, there were 288 children baptised, and 91 educated here.

*Mantchoury, Tartary.*—Dr. Verolles congratulates us on the progress of the Society, and informs us that the baptisms amount from 1,600 to 2,000 a year. He has twenty baptisers who cost about 16s. a month each.

*Pondicherry.*—Dr. Bonnand only received £40 from us last year as our first grant and he has spent upwards of fifty, with which he has baptised 1,404 children, and has about forty girls who had been collected, and are now being brought up under the direction of the Rev. Mr. Lehodey, either by native religious or in Christian families.

*Kiang-Nan.*—Our Society has lost three of its most active pastors in this diocese, the Rev. Fathers Brouillon and Fournier, and the Right Rev. Dr. Maresca.

F. Fournier, in a letter written a short time previous to his death, gives us an account that extends from the 16th of September, 1854, to the 1st of May, 1855. Although this was necessarily incomplete, he remarks that there was no reason to think that the second six months would be less productive of good results than the preceding period. From this account we learn that 3,000 children had been baptised at the price of about 1½d each, 729 of whom died; 1000 had been purchased at the price of about 5d. each; 917 children had been adopted at an outlay of about 13s. each; 96 were receiving their education, and the mission contains 20 male and 26 female baptisers; not to mention a great number of Christians who collect, have baptised, adopt, or educate, pagan children. Then there is the celebrated orphanage of Tsi-ka-vei, with its 160 pupils, the orphanages that have been commenced in the island of Haymen, at Mokaten and Tsom-ming, and also the female orphanage already in operation, and which is intended to be a kind of training school for baptisers. The result of the whole year from the Jesuit missions

will therefore be 6,000 baptisms, and 2,000 children who are being educated in orphanages, or in the houses of Christians.

On the other hand, Dr. Maresca, or rather Dr. Spelta, who completed the account, reckons 5,819 children baptised, of whom 5,215 died soon afterwards, 3,207 purchased or collected by the Christians, 32 regularly adopted, and 1,729 who have to be maintained, after the death of 2,702 of their companions. Thus Kiang-Nan, by the number of its baptisms (amounting to about 12,000) and more particularly by that of the purchased children, as well as by its cheapness, if we may be allowed the expression, assumes its place among the most prominent missions; but it very nearly surpasses all the others in the number of children who are being maintained and educated, and by the most generous and active co-operations of its Christians in the three good works, of the baptism, purchase, and education, or even adoption of children.

*Madura.*—The first returns from Madura, give us an account of 1,070 children baptised *in articulo*, two-thirds of whom died soon afterwards, and 89 orphans who are being maintained. Two orphanages have been founded or purchased, one at Orlantaley, and the other at Trichinopoly, two others at Madura, which contain 71 boys and 47 girls. The mission contains 20 baptisers, several of whom are young in years, but advanced in piety.

*Eastern Tonquin.*—The venerable Dr. Hermosilla, informs us that 9,331 children had been baptised, of whom 8,518 died soon afterwards, that 275 had been purchased, and were educated, and 160 adopted; 191 men, and 660 women are engaged in the holy work of baptism.

*Central Tonquin.*—Dr. Diaz informs us that the number of pagan children who are baptised, is four times greater than that of Christian children, amounting in all to 22,836, of whom 21,829 died. Of the remaining 1,007 who survived, 509 were purchased, and of these latter, 290 died subsequently, 157 were adopted, and 62 were receiving their education; 1,665 men and women administer baptism without any fixed remuneration, and the diocese contains five or six orphanages. Such splendid results speak for themselves.

*Hu-Quang.*—Dr. Rizsolati computes the number of children baptised in this diocese at about 8,000.

*Chang Tong.*—Dr. Castellazzo, who says that he had not written earlier because the roads were infested by the rebels, informs us that in his diocese, which is one of the poorest districts in China, the children die and are destroyed by their parents in great numbers. His Lordship gives us some harrowing details on this subject. From the year 1842, to 1855, 3,356 children had been baptised; moreover, Dr. Castellazzo speaks of

the Holy Childhood with great enthusiasm, and his missionaries are equally anxious to apply our funds in a systematic manner, to secure the best results.

*Conclusion.*—In the short period of twelve years, the Holy Childhood has made its way into every province of China, and there is not one, however unproductive hitherto in other good result, from which several hundred immortal souls do not annually wing their flight to Heaven, and in which its members are not to be found, to the great advantage of the small Christian communities and the great astonishment of the pagans. It is sometimes said that the Holy Childhood confines itself to China. This is quite incorrect, for it was founded for the express purpose of assisting all pagan children of every nation under the sun: but even if the above assertion were true, we should be justified in saying that, even if it confined itself exclusively to China, which contains nearly half the population of the habitable globe, it would be labouring in the most efficacious manner, by promoting the eternal happiness of the natives of an empire that contains more pagans than all the other missions taken together. To this mighty empire of China, we must also add its tributary states, Tonquin, Cochin China, Thibet, Corea and the Indo-Chinese territories, together with Oceanica and Australia, which at present receive our grants and are incessant in their zealous endeavours to turn them to advantage.

To sum up all in a few words, 329,388 children were baptised *in articulo*, of whom 247,041 died soon afterwards; 9,168 were purchased or collected, after having been deserted by their parents, and 6,157 were receiving maintenance and education; this we learn from the letters received during the course of last year. It is a source of great consolation to us that the progress of the society in Christian countries is so commensurate with its progress among pagan populations.

## INTERESTING AND EDIFYING EXAMPLES.

The sun of Canada brings delicious fruit to maturity. The contents of that small basket, carried by a little girl eight years old, who is making her way, tired and exhausted, into Montreal, towards nightfall, are a proof of this, for they consist of beautiful fruit, and the child is looking at them with beaming eyes. Do you think it is because she expects to make a delicious repast of that soft and downy fruit? Most certainly not, for when she returned home the basket was empty! What had she done with her fruit? She had sold it, and on the following day, when she returned to the convent of St. Denis, accompanied by her mother, she gave to one of the nuns fourpence halfpenny, saying, "That is for my little brethren in China." Having said this, she sat down blushing, and casting her eyes to the ground, whilst her mother was relating how she had gone to the wood without her breakfast, and without saying a word to any one, thinking of nothing but the baptism and purchase of her adopted brothers and sisters! Will not God allow her to gather the fruit of the tree of life for ever in heaven?

The parents of a little girl, in the convent of St. Chretienne, at Boulogne-sur-mer, were so poor that they could not always provide her even

with food, and therefore it was impossible for her to obtain a few pennies for the Holy Childhood from them. What was to be done? She received a halfpenny every morning to purchase her breakfast, she kept it, and, without saying a word to any one, put it into the box, during three whole months, for the Holy Childhood, and returned home fasting, without her family suspecting that her moderate dinner was the first meal she had made each day!

All our members cannot obtain the monthly subscription from their friends, and some of them therefore gather violets, narcissus, or lilies of the valley, and thus pay the subscription by the produce of their little nosegays. A little girl at Pekleheim, in Germany, could not find means of doing the above, whether from want of flowers or otherwise, I know not. The time for paying the annual subscription of sixpence was come, and she had no money. What was she to do? She had seen the white and red turfs, of which a certain long-eared animal is so fond; why, thought she, should I not gather thistles for the Holy Childhood? She gathered a great quantity, and sold them, and thus even the thistle which grows in the most barren spots, was, by a noble effort of charity, transformed into a fertile plant that will bring grace and salvation to many little pagans.

The Holy Childhood teaches its little members to have recourse to every kind of ingenious expedient to increase their charitable donations, and pay their subscriptions. Plouer, in the diocese of St. Brieux, has afforded a new example of this industrious charity. Why are you carrying that great load of broom, under which your tiny limbs are sinking? said one of our collectors to a little girl, seven years of age, whose whole appearance bore traces of having travelled many a weary mile. To sell it, to be sure, was the ready reply. How long have you sold broom for nosegays? Oh, I do not sell it as it is: I make it into brooms, for sweeping, and thus find purchasers. And what do you do with the money? I purchase little Chinese with it, and send them to Heaven. Another little girl at Plouer, who was very fond of a favourite cat, after a severe struggle decide on selling her, because she had no other means of paying her subscription.

I am not rich, said a mother of a family, at Rouane, in the diocese of Saint Flour, after one of the festivals of the Holy Childhood; I have a family of seven children, but I am so fond of them all that I cannot resolve on omitting the name of even one of them from the list of members. I will therefore enter them all, and if necessary, will subject myself to privations for that purpose; but I am sure that any sacrifice I may make for the little Chinese will draw down the blessing of heaven upon me and mine. What is impossible to such steadfast faith and such fervent charity? The orphans of Ben Aknoun, in Algiers, show as much zeal in

the cause of the Holy Childhood as any European children. They are poor, extremely poor, and their poverty makes it very difficult and almost impossible for them to raise the usual contribution; but if faith can remove mountains, charity converts things of little value into gold, and the orphans above-mentioned are in possession of the secret. In order to gain money they lie in wait for rats and mice. They receive a halfpenny for every one they kill, and the money thus obtained is given to the Holy Childhood. This ingenious device may excite a smile, but it deserves admiration!

In the preparatory school of Montbrison, a boy between seven and eight years old, having read in the Annals that a little girl had sold her dessert to pay her monthly subscription, said to the *religieuse* under whose care he was, "Sister, I will also sell my dessert and become a member of the Holy Childhood, and I will begin by selling my chacolate." "But my good boy," said the sister, "your health requires you to eat it." "Well then I will sell my figs." "But you cannot spare them either, for you must not eat dry bread." * "What can I do then? I have nothing more, and yet I wish to become a member of the Holy Childhood." The sister wishing to try him, said, "I know very well what you might do." "What is that?" "You have a pretty red fish." The child reflected for a moment; he was passionately fond of his fish, he kept it carefully in a glass, and took great pleasure in giving it small crumbs of bread to eat. But charity gained the victory, and he cried out, "You are right, I will sell my fish; but who will buy it?" He found a purchaser, and sold his fish for three halfpence. It was his first sacrifice, and he was heard to exclaim, "Oh! I shall have something else to sell in three months." Admirable child, if you grow up, your hand will never be closed to the poor.

The little children of Fontanges, not content with the regular payment of their yearly subscription, scrupulously devote all the money that they receive from their friends as a reward for their attention and good conduct, to the Holy Childhood, and they increase this amount by the sale of many things which are so frequetly destroyed or spoiled at their age, when economy is an empty word. They were very anxious to possess a banner of the Holy Childhood, and they enjoyed by anticipation the delight of seeing it waving at their head in their solemn processions; but knowing that the purchase of it would diminish the amount destined to the purchase of the poor orphans, they hesitated, and would have given up the banner, had not the children of the schools found out a means of

* It is customary in France to give children fruit or chacolate to eat with their bread in the afternoon, and sometimes also for breakfast.

solving the difficulty by sacrificing instead, for the Holy Childhood, the prizes and crowns that were usually distributed at the end of the year.

In a remote cor- of Paris is to be found an industrial establishment that owes its origin to a very wonderful circumstance. A poor servant who was out of place, in the year 1849, went to ask the assistance of a pious priest, who supported her for four or five days, at the end of which she was attacked by a dangerous illness. Immediately after her recovery she took a house with the proceeds of some charitable presents, and admitted into it two girls, whose parents had died of the cholera. These were soon joined by two girls whose conduct was a subject of great anxiety to their parents, and subsequently by three others, and then by a great number, so that at present, in a manner almost inexplainable to herself, she pays sixty-four pounds a year for an establishment in which she has collected forty-five young females, who are well fed and confortably lodged. The Holy Childhood was introduced into this establishment by the priest who had been the first benefactor of this pious woman, and, in less that a year from the date of its introduction, the children have forwarded to us a sum exceeding £2.

A poor workman, who supports himself by his daily labour, said to the correspondent of the Society at Vals, "Sir, will you have the kindness to place one of my children on the list of the subscribers of the Holy Childhood?" "But, my good friend," replied our correspondent, "that is an addition to your outlay which you will find inconvenient." "Oh, no matter," the workman replied, "I shall be able to pay the subscription, nevertheless. Do you think that I do not know the value of an immortal soul? I will tell you what I will do; I will drink one bottle of wine less in the year, and I shall not feel the loss."

At Seville, in Spain, a little girl in a rich family had been for some time accumulating money in her purse to buy a doll, when she heard the Holy Childhood mentioned; immediately, without saying a word to any one, she ran to fecth her purse, and, giving it to her mother, said, "That is for the poor little Chinese."

A little girl at Saint-Céré, having made a successful collection in favour of the Holy Childhood, while spending a day at her father's house, on returning in the evening to the convent where she was receiving her education, threw her arms around the neck of one of the nuns, saying, "Sister, I have passed a very pleasant day, the happiest of my life; I have been making a collection for the Holy Childhood." Saying this, she gave the money she had collected to the good Sister.

Our Society makes very great progress at Pontoise amongst the workmen. Many of their children every Sunday lay aside the halfpenny which their parents give them to buy a cake, and, the end of the month, they give their whole savings to the good sister of the Holy Childhood.

A poor little boy, seven years old, in the orphanage at Cambrai, who had become godfather to a Chinese child, was anxious to send something to China, but he was poor, and had nothing except a rabbit, of which he was very fond. He had fed it and taken the greatest care of it for months; the struggle betwixt his love for the Chinese and his fondness for the rabbit was very severe, but at last he opened the cage, drew out his rabbit with a sigh, and took it to the priest who had so deeply affected him on the day of the festival celebrated by the Society, saying, "This, Sir, is for my godson; send it to him to China."

At Mariana, in Brazil, where our Society continues to excite the warmest sympathy, a little girl who was proud of being a member of the Holy Childhood, was showing to her brother, who was seven years old, a picture representing Christian children assisting Chinese orphans, when the little boy exclaimed, "Oh, I will become a member of that Society." "Very well," replied his father, who was present on the occasion, you will have to give sixpence to pay your subscription, and that will very much lessen your little savings." "No," the child answered, "not six pence, but half-a-crown!" "But you will give your all." "No matter, there will at least be some less in want of bread."

The little female orphans at Evron Chaillant, not being satisfied with their annual subscription, resolved on making a lottery, and for this purpose they gave their sweetmeats, pincushions, dolls, and playthings. But as these were too insignificant to induce any one to take tickets, they all set to work, and whilst some were knitting, sewing, netting, and embroidering, others were making lottery tickets, and endeavouring to dispose of them by the most amiable and interesting conduct to all whom they met, and the latter were sometimes so eloquent as to draw tears from many. This lottery, which was organized, conduct, and entirely supplied with prizes made during a fortnight of their vacation, which they almost wholly sacrificed to this charitable work, produced £5 for our Society.

In the school * kept by the Fathers of the Society of Mary at Courte-Fontaine, a young pupil, after having paid his subscription, suddenly turned to the collector, and, pouring out all the contents of his purse into his hand, said, with an amiable smile, "It is all for them; they stand much more in need of it than I do, poor little things."

In a village near Antwerp, a little girl had received sixpence from her godmother as a Christian present. What shall I do with it? thought

* The children of the school in the convent of Esquermes, in the diocese of Cambrai, forwarded the enormous sum of £60 as their subscription; and the pupils of the Sisters of Charity, in the Establishment called Vader-Burch, sold 11,000 lottery tickets at a penny each for our Society.

she to herself, when, after reflecting for a moment, she said, "Yes, I know some poor little girls who would be delighted to have something to give for the purchase of Chinese children; I will share my money with them!" This she did, and thus made her poor companions very happy.

## OTHER EXAMPLES OF FRENCH CHRISTIANS.

It is not necessary to have the hen that lays the golden eggs in order to be able to do good; a common hen may procure for us a reward that will be great in heaven, as we learn from the conduct of a little boy of Puye, in the diocese of Poitiers. So great was his zeal for the Holy Childhood, that no obstacle could damp his courage, but on the day on which the subscription became due he was without a half-penny! What was he to do? He could not tell. But his tears were soon dried up, for his guardian angel must have whispered in his ear a message of hope, as he went to his mother with a face radiant with joy, and said, "Mother, you give me an egg for my breafest every day please; to give it me raw for the next week." "Why do you wish to have it raw?" "Because I want to sell it." "To sell it!" "Yes." "And what do you intend to do with the money?" "To give it the little pagans." "But in that case you will have to eat dry bread." "Yes, mother!" Dear child, your request was granted, and the Lord will reward you.

A brother of the Christian schools in the above place, said to one of his pupils, "I have noticed that you give three farthings to the Holy Childhood every Sunday; what do you do with the fourth?" "Ah," said the boy, "I buy an apple with it, and I enjoy it more than if I had four, when I have made a sacrifice of the other three to the little Chinese!!!" Behold that poor old woman of eighty, tottering slowly along with the assistance of a knotted stick, towards the residence of her

pastor, at Ohain, in the diocese of Cambray! She has heard that she can purchase a little pagan with 2s. 6d., and she had risen up immediately to go and add another good work to those of her past life. "Sir," said she, sitting down exhausted, "I am come to enter my name in the list of subscribers to the Holy Childhood, as I wish to save one soul, and send one angel to heaven before I die; my time here cannot be long, and I have no time to lose in accumulating all I can as soon as possible, in order to pay you 2s. 6d. for the purchase of one Chinese baby."

A little girl called Augusta, whose parents were very poor, had often wished to become a member of the Holy Childhood. One day she went to her grandmother who taught her some particular work to do; she proved so apt a scholar, that her tiny fingers managed to procure weekly, more than is necessary for her subscription to the Holy Childhood. She already helps to support her parents.

It is a great pleasure to present a nosegay to those we love on their birthday. But school children feel a double pleasure, when they are enabled to join to this fleeting testimony of their affection and respect, some valuable addition as a more lasting proof of their gratitude. But the pupils of the congregation (of the Sacred Heart) at Chalons-sur-Marne, nobly sacrificed this double pleasure. Instead of presenting a nosegay to the chaplain of the establishment on the feast of his patron Saint, they proposed to establish a lottery for the Holy Childhood, The idea passed like lightning through the pupils; and on the appointed day, the chaplain, whomthey had so well appreciated, instead of the usual nosegay, received the sum of £8 for the little Chinese. There will be joy in heaven and on earth, good charitable children! for many will be the little Chinese child that that sum will purchase.

BIBLIOTHEQUE
SAINT-SULPICE

## OTHER EDIFYING EXAMPLES.

The parish of Saint-Denis-du-Saint Sacrament, at Paris, is so fortunate as to possess, amongst many others, no doubt, one of those good workmen who alone would be a great blessing to a parish. For the last five years, whether trade has been favourable or not, he has always presented himself at the office of the Holy Childhood eight days before the close of our financial year, to give an account of his success as an advocate of the Society, and opening his hand, that is hardened and rough with his daily labour, he lets drop ten shilling pieces, saying, with a modesty and enthusiasm that affect us even to tears, "That is my little offering."

"At the close of the preparations for a very successful lottery, the director of the Society at Periqeux, in France, was anxious to confer a mark of his approbation on a boy who had eminently distinguished himself for his zeal and exertions, and therefore offered him a large box of sweetmeats, which, with its capacious sides richly illuminated with flowers and arabesque, must have been a great and severe temptation to our hero; but, said he, "Rev. Sir, I will not accept it." "Why not?" "I will give it to the lottery." "But I will give it you for yourself, my dear boy." "Sir," replied our hero, "you bave given me this box, and it belongs to me: I may do what I like with it, and for that reason it belongs to the Holy Childhood."

ris, is so fortunate
ose good workmen
the last five years,
s presented him-
re the close of our
advocate of the
ugh with his daily
odesty and enthu-
fering."
lottery, the direc-
to confer a mark
ished himself for
ox of sweetmeats,
owers and arab-
ar hero; but, said
' I will give it to
ar boy." "Sir,"
belongs to me: I
ngs to the Holy

**Facility of fulfilling the Obligations imposed by the Association.**

In order to obtain the happy results just mentioned, what is required?.. Hardly anything! ONE CENT *monthly*, with a *Hail Mary*, and the following invocation: "Holy Virgin and St. Joseph, pray for us, and the poor infidel children." ONE CENT *monthly! Could less be asked?* Who is it that cannot afford this paltry sum? Who dares say it is exorbitant? What mother will neglect this opportunity of drawing down the blessing of Heaven on herself and child? .. And where is the child who will not regard as a happiness this consecration of his youthful years to the practice of the noblest virtue—charity? We are glad to say that both mothers and children have well understood these considerations, for both have displayed the most admirable zeal in forwarding the designs of the Association. Children, especially, from those of *the humble artisan* to those of the monarch, have contributed, with a generosity, surprising in their age, to this excellent work. The *Annals* teem with *examples* of this beautiful virtue, practised by them.

Even the less wealthy *Dioceses* and *Parishes* have not been behindhand; and God, who has witnessed their charity, has also bestowed His reward. Other pious Institutions prosper there, and new ones are daily established.

**Advantages of the Association.**

Beneficial as is the *Holy Childhood* to infidel children, it is not the less so to Catholic children; for, without mentioning the *Indulgences* to be gained on *Christmas Day*, at *Easter* and the feasts of the *Presentation*, the *Holy Angels*, *St. Joseph*, *St. Francis Xavier*, *St. Vincent of Paul*, and the *Anniversary of Baptism*; without mentioning even those beautiful feasts, the remembrance of which is never effaced from a child's heart, and which are as affecting as they are innocent; without speaking of all this, what benedictions does it not bring on *Parishes*, *Families*, and principally on members!—on *Mothers*, especially those who have children to rear, and on children who are preparing for their first communion; without mentioning either the *prayers* and *good works* of Missionaries, in which all participate, or of the protection obtained from the Angels of those children who have been saved. What beautiful *sentiments!* what edifying *dispositions* does it not inspire to the minds of these little benefactors?

*It makes them appreciate more thoroughly the gift of Faith.*
*It inspires them with sentiments of gratitude towards God.*
*It initiates them gradually into the charms of Charity.*
*It adequately rewards all their endeavors.*
*It makes them yearn, ever after, for what is truly good, etc.*

Admirable Institution! which, having apparently in view only the salvation of unfortunate children, loads with favors and heavenly graces, the happy ones who enroll themselves under its lovely standard! So convinced is every one of this, that, to-day, there is no one who does not consider as an honor his association with the *Holy Childhood*. It is evident, then, that to be opposed or even indifferent to it, would be doing one's self a great injury.

## Duties of Members.

Each one is obliged punctually to give his little contribution. He ought to read the *Annals* of the Association, and distribute them to be read; he should enter with zeal into the designs proposed by the Society in Feasts, Bazaars and Lotteries.

## Duties of the Heads of a Dozen.

The Head of each Dozen must apply himself with ardent zeal to propagate the Institution, and increase its resources. He must distribute the *Notices, Cards, Pictures* and *Annals* of the *Holy Childhood*. He will sell to the profit of the Institution, all *Engravings, Medals*, and *other articles* given him for that purpose.

It is the duty of the Heads of Dozens, to draw up or cause to be drawn up, an account of the state of the Institution—they will organize the *Feasts* and *Bazaars* of the Society;—collect the *subscriptions*, distribute the *Annals*, etc. And they may rest assured that the least trouble will not go unrewarded, for it is written: "*A cup of water given in my name will not pass unrewarded.*"

## PRAYER OF THE MEMBERS.

O good Infant Jesus, who wished to be saved through means of Mary and Joseph from the massacre of the Holy Innocents, and who wast pleased to reward these tender martyrs, for the loss of a temporal life, by bestowing on them the gift of an eternal one; O sweet Jesus! lover of little children, bless, sanctify, and receive with kindness, the children who devote and consecrate themselves to thy Holy Childhood, that they may become like unto thee, and under the protection of Mary and Joseph, be the means of saving the little infidel children. Amen.

REMARK.—1. Besides the other spiritual advantages we have mentioned, the Members will gain 40 days' indulgences each time they do anything for the Institution.

2. The Priests who direct this Association, are empowered to bless *Medals, Beads, and Statues of the Infant Jesus and the Blessed Virgin*, and to apply to them not only ordinary indulgences, but even those *of St. Bridget.*

ribution. He ought to
to be read; he should
in Feasts, Bazaars and

nt zeal to propagate
istribute the *Notices*,
ill sell to the profit of
given him for that

se to be drawn up, an
the *Feasts* and *Ba-*
he *Annals*, etc. And
unrewarded, for it is
*unrewarded.*"

means of Mary and
st pleased to reward
towing on them the
dren, bless, sanctify,
nsecrate themselves
ee, and under the
tle infidel children.

ve mentioned, the
ything for the In-

l to bless *Medals*,
, and to apply to
*idget.*